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The Semi (03-27-2006)

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the SEMI



connecting the campus
creating dialogue



PROTECTING OUR PROPHETS

By Michelle Harwell

Have you ever driven by the Scientology Celebrity Centre in Hollywood and wondered what's going on in there? When we first moved to L.A., my husband and I drove all over the city checking out the sights. Eventually we came across the obscure Celebrity Centre. Not knowing what to think about it, we chalked it up to Midwestern culture shock and moved on. (Personally I thought the building looked like the Disney's *Tower of Terror* ride at California Adventure). But over the last few years I have become increasingly aware of the growing publicity and influence of the Church of Scientology, especially in L.A. With famous advocates such as Kirstie Alley, John Travolta, Tom Cruise and a slew of others, Scientology has become incredibly alluring to the larger public but more specifically the artistic community. With all the glamorized publicity that Scientology has received, few actually know what the organization is about or why so many artists are drawn to the Church of Scientology.

The Church of Scientology places a heavy emphasis on its ministry to the artist. It claims to be tailor-made for those in creative and powerful professions. The title and location of the Celebrity Centre does little to hide the fact that it has a target audience. The artistic population is one that the Christian Church has struggled to embrace. We have a tendency to trade in creativity for conformity, suffocating the process of the artist. Too often an artist is accused of being "worldly" because their art does not reflect an overtly Christian theme or an artist is pressured to make a more practical professional choice. With few churches making space for the artist, the Church of Scientology seems all the more appealing.

Imagine a place that fully recognizes the plight and potential of the artist, a place that seeks to inspire and foster creativity. This sounds like it should be the Church of Christ, but it is really the promises made by the Church of Scientology. Scientology is alluring not only because it caters to the artist, but also because it recognizes the connection between creativity and spirituality. The Church of Scientology has exploited a very real weakness in the Christian Church by acknowledging the symbiotic relationship between spirituality and artistry. L. Ron Hubbard says "The artist has an enormous role in the enhancement in today's and the creation of tomorrow's reality...The elevation of a culture can be measured directly by the number of its people working in the field of aesthetics." The Church of Scientology embraces the artist as a prophet. They understand that through art, humanity can see their fullest potential projected. An artist will often understand their deep calling as a combination of creative and spiritual. Flannery O'Connor (the great American short story writer) calls the artist, "the realist of distances," one who brings "far things near." The role of the artist to translate our dreams and hopes and also our

overlooked failures must not be taken for granted. The aesthetic needs a place to reconnect with the source of his/her creativity, to nurture the spirituality out of which dreams grow.

Without embracing the artist, the Church

will lose one of its strongest vehicles for projecting the vision of hope and love found in Christ.

But what exactly is the Christian Church losing the artist to? The brochure for the Church of Scientology's Celebrity Centre calls it a "an oasis of creative freedom" and it tells us that the church's mission is to "take care of those who entertain, fashion, and take care of the world." Beyond providing a venue in which artists can freely exercise their gifts, the Celebrity Centre offers many opportunities/sessions to recharge their spiritual needs, making the Celebrity Centre seem like a veritable spa for the soul. But underlying the glitzy programming and stylized buildings is a very dangerous and ensnaring organization. Early auditing sessions are geared to give fast results and with little pressure or financial obligation. An auditor is promised a great deal of spiritual freedom and creative energy in these auditing sessions.

But one can only reach this level of freedom through taking a great number of classes that cost hundreds of thousands of dollars. The high cost of time and money ensnares many participants who would otherwise walk

away. If a person becomes dissatisfied with the process they are told that they are no longer "clear" and must repeat another level. The Church is designed with many checks and



SPRING WEEK 1

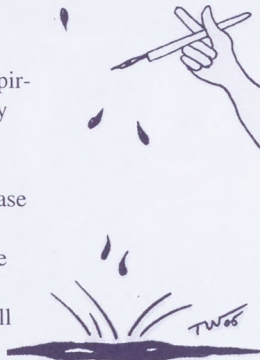
MARCH 27-31, 2006



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I think we've all been curious about the Church of Scientology at one point or another. Its claim are so dramatic, you have to wonder what they are actually doing to people. The Church of Scientology reminds me a little of an infomercial that makes a lot of great promises. You know they cannot be true, but you are tempted to buy the item anyways. The Church of Scientology projects a pretty convincing image between its celebrity following, sophisticated venues, and spiritual guarantees.

As practicing Christians we know that faith isn't that easy. There is no magic formula for spiritual maturity, so we are naturally suspicious of the Church of Scientology and its glamorous packaging. But this is not the case for everyone. Remember, there wouldn't be infomercials if there weren't people up late at night buying the Bullet Blender and all of its attachments. The Church of Scientology is appealing to a great number of people in search of



a deeper meaning in life—a meaning that says you can change yourself with 100% certainty. The sad thing is there is no money back guarantee with the Church of Scientology but they are more than willing to take your money.

This is a serious problem particularly here in L.A. Many in the community are falling prey to the Church of Scientology's carefully marketed image. Once inside the church they find themselves trapped by high-pressured sales.

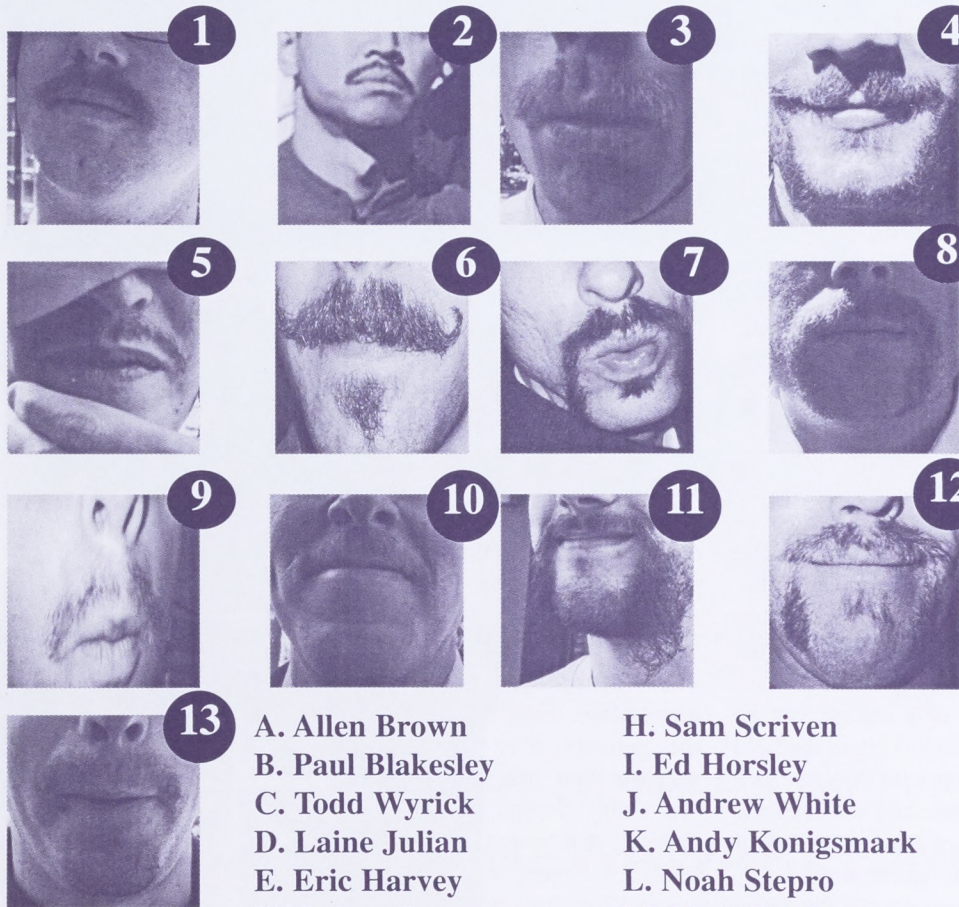
I used to let out a little laugh when I drove past the Celebrity Centre in Hollywood and think how could anyone buy into that stuff? Now I just pray.

~Michelle Harwell
SEMI Editor

We want to hear from you! If you would like to write for the SEMI or respond to something you've read, please contact us at: semi-editor@dept.fuller.edu. All submissions are subject to editing for length and clarity.

Match that 'Stache

You may have noticed a "growing" trend among the men on campus. These men are participating in a phenomenon known as Mustache March. In honor of this movement we bring you match that 'stache.



A. Allen Brown
B. Paul Blakesley
C. Todd Wyrick
D. Laine Julian
E. Eric Harvey
F. Nathan Penner
G. Chris Inouye

H. Sam Scriven
I. Ed Horsley
J. Andrew White
K. Andy Konigsmark
L. Noah Stepro
M. Matt Stephan

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the SEMI
connecting the campus
creating dialogue

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Letters to the editor: The SEMI welcomes brief responses to articles and commentaries on issues relevant to the Fuller community. All submissions must include the author's name and contact information and are subject to editing.

Announcements: Notices may be submitted to semi-ads@dept.fuller.edu or dropped off at the SEMI Office on the 2nd floor of Kreysler Hall above the Catalyst. They must be submitted by the deadlines printed below and not exceed 35 words.

Advertisements: Notices for events not directly sponsored by a Fuller department, office, or organization will be printed in the "Ads" section and charged per word. All requests should be made through the ads coordinator.

Submission	Deadline
Spring Week 3	Mar 27
Spring Week 4	April 3

THE EXPLOSIVE POWER OF SEMINARY PRAYER

By Karissa Glanville



Prayer and seminary students: like oil and water (two complementary ingredients that sit well side by side) OR like gas and fire (two ingredients full of potential

that explode when united). If you read the title, you can guess my opinion.

Last year during the week of prayer, I spent an hour "praying the news" with a fellow student. It was a straightforward exercise of taking a few newspapers, skim-

My seminary experience influenced how I prayed for issues when reading the news. I did not feel I was shooting at the breeze, hoping to hit something. We were praying strategically and hitting the mark. I saw the fuel of training and the fire of prayer united in a way that carried explosive potential.

ming articles and subsequently praying for the issues. I came away from this simple experience stunned. Somewhere in the hour it dawned on me how different our prayers had been from general supplications for world peace or justice. The following may seem obvious in its simplicity, yet I hope also to show there is profoundness

in its applications.

As seminary students, we spend much of our time discussing, learning about, preparing for and being provoked regarding major issues of our time (some would argue we still need more, but that's not my point here). We are being trained to be a

theological voice regarding some of the major issues of our day. What I saw in our time of prayer was the focusing of this training and thought, like a laser, toward specific situations. I found that my seminary experience largely influenced how I prayed for issues when reading the news. I did not feel I was shooting at the breeze, hoping to hit something (1 Cor 9:26). I felt we were praying strategically and hitting the mark. I saw the fuel of our training and the fire of prayer united in a way that carried explosive potential.

We often see in the church either people who like to study or those who like to pray, but not always the two combined. Let us purposefully determine to combine the

two...and watch for explosive results in the world around us. Who knows how the world might change from the prayers of a few thousand seminary students strategically praying for the issues of our day? The world might never be the same, because of you.

Besides prayer and seminary, some of Karissa's other favorite potential-laden combinations are fiction and theology, and kids and God (MDiv '04).



COME- LET US PRAY TOGETHER

By Vijay Jacob

Fuller Seminary stands at a crossroad of the Christian world. It is here that people from all walks of life, countries and traditions gather together to prepare for ministry.

Of the many tasks required of us during this season, none is more important than the act of praying together. Through this corporate endeavor, we discover the Father's heart for this world, recommit our lives to Christ, and empowered by the Holy Spirit.

When we pray together, our hearts are uplifted, our differences laid before the throne, and our minds broadened beyond our own needs to the needs of others. We soon discover a common purpose, despite diversity. Moreover, our intentions are exposed for what they really are. This forces us to repent and ask God to renew our hearts. In seeking God together in prayer, we soon realize that we are not alone in our mission. We are a movement of God-seekers called to intercede on behalf of the world and to go into the world.

Unfortunately, due to the hectic nature of grad school, Fuller students tend to focus on our individual tracks. We find ourselves caught up in a whirlwind of classes, internships, work, and study. Rarely will you find us seeking God corporately—slowing down to wait upon God.

As a result, we miss out on a once-in-a-lifetime opportunity to call upon God together with others who will comprise the future leadership of the worldwide church.

Last Spring, during Fuller Fire, I remember prayer sessions where individuals interceded for the needs of the Fuller community, the nation, and the world. For the first time since I started my studies, I felt at home. Why? Because in praying with others, I was reminded that the heartbeat of this school still beats for the nations.

It is my desire that each student at Fuller would consider participating in this year's week of prayer (April 3th–8th). Don't miss out on an opportunity to be a part of a movement of God-seekers. Check out fullerfire.com for how you can be involved; prepare your hearts; tell your friends. Be willing to hear from God and then act upon it. Come! Let us pray together.

Vijay is in the 2nd year of his MDiv program. It was after Fuller Fire last year that he decided to spend an extra year studying in SIS. He currently lives in the McAlister library.



A NARNIAN BATTLE OF MYTHS

By Kent Davis Sensenig

Like millions of others, my childhood imagination was sparked and my emerging theology shaped by C.S. Lewis' resplendent tales of Narnia. These numinous narratives were read aloud to me by both my father and sister. By the time I hit adolescence, I had read all seven of the "Chronicles" at least five times each. Watching (and enjoying) the movie version of *The Lion, the Witch, and the Wardrobe* through the eyes of an adult, however, raised new and critical questions for my faith.

It struck me that there is an unresolved tension at the heart of Narnian theology as to which "myth" is truly salvific:

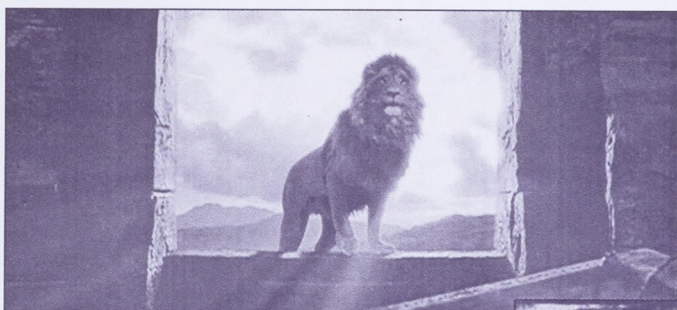
the cross of Christ or what the theologian Walter Wink has labeled "the myth of redemptive violence." No doubt this tension is representative of Christendom as a whole and nothing unique to Lewis. Yet since Lewis has become the iconic apologist of modernist Anglo-American evangelicalism, a theological evaluation of his most famous "fairy tale" may be worthwhile. After demonstrating how Lewis lays Christian and pagan salvation stories side-by-side in *The Lion*, I will conclude with several hypotheses as to why he was attracted to faith in both myths.

In *Engaging the Powers*, Walter Wink suggests the biblical drama can be read as a "battle of myths" between Hebraic and Babylonian spiritualities. The Babylonian creation myth (the *Enuma Elish*) depicts a cosmos brought into being by combat—a man murdering a woman. Tiamat, the mother-goddess of the waters, is slain by the ambitious Marduk, who is crowned high god as a result of his violent act. Marduk forces wind down Tiamat's throat, exploding her womb. He then cuts her in half and uses one part of her corpse to make heaven and the other earth. Humanity emerges later, from the blood of other slain god-monsters, and is given the destiny of slaving for the gods. This myth

of redemptive violence (predating the Genesis accounts) was reenacted every New Year by the Babylonians, with Marduk ritually re-enthroned over the waters of chaos.

The implications of this story for a pagan worldview are straightforward: violence is part of the very warp and woof of Creation (as is domination of men over women), and it must be regularly employed to enforce order, security, and salvation; humans themselves are the offspring of warfare and

destined to find their subordinated places within a divinely ordained hierarchy



of domination. Wink asserts that this myth is the basic formula structuring most cartoon superheroes, Westerns, legends etc., that is, the "fantasy" stories we tell to children.

The differences between this pagan creation account and Genesis are stark. The biblical God creates by a word, not a weapon. This God's Spirit hovers over the formless waters, separating land from sea; he doesn't murder the watery "mother" and slice her in half! And in the Bible, humanity is last in a long line of fruitful, creative, "very good" processes, being made in the very image of the Divine and animated by God's very breath. The mutual mandate for covenanted male/female partnership is to make love and tend gardens, enjoying the intimate presence of God, not make war or slave for violent and distant gods!

What does all this have to do with Narnia, you ask? Let me just recall a few pivotal scenes from Lewis' classic book/the recent movie. As the tide is turning against the White Witch, the "Spirit of

Christmas" shows up in Narnia following one hundred years of winter without the celebration of Christ's birth. He gives great gifts to the "sons of Adam and daughters of Eve" (Peter, Susan, and Lucy)—a double-edged sword, a bow and arrow, and a dagger. (Remember, these are young children!) "Battles are nasty affairs," this supposedly Christian saint intones, yet still sends even young girls off to fight in them. How different are the gifts of the Holy Spirit described by Paul in Ephesians 6: the belt of truth, the helmet of salvation, the breastplate of justice, the shield of faith, the sword of the spirit, and the shoes of the gospel of peace. (Thankfully, St. Nick also grants authentically Christian gifts like a vial of healing ointment for Lucy and a "horn of salvation" for Susan.)

Later, the eldest Pevensie child, Peter, is repeatedly encouraged by Aslan to kill the



Witch's chief were-wolf, in order to prove his worthiness to be high king.

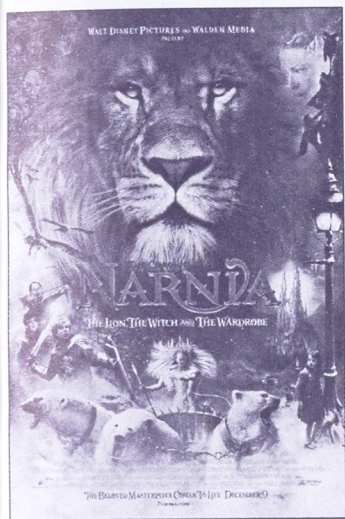
(Remember, it was another Peter to whom Jesus commanded, "put away your sword.") Peter finally proves his "manhood" by killing the wolf; this rite of initiation seems more akin to joining the Mafia or an LA street gang then entering the church by dying to the old self through baptism into Christ's death.

Most fundamentally—and in stark contrast to the Gospel accounts—Lewis' drama has not one victorious battle over the Powers of Evil (the crucifixion/ressurrection of Christ/Aslan), but two! Aslan's life-out-of-death victory at the Stone Table is completed by a blood-and-guts battle with the Witch's army, a battle that concludes with the great lion crushing the White Witch, only then declaring "it is finished" (unlike in the Gospels, where Jesus' saving work is accomplished on the cross.) Is Tiamat getting sliced in half yet again?

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THE ART OF STORY-TELLING: "NARNIA" FILM PRODUCER SPEAKS AT FULLER

By Becky Still



Michael Flaherty, president and cofounder of Walden Media, was guest speaker at a special luncheon in early March sponsored by the President's office and Brehm Center for Worship, Theology, and the Arts. In a talk entitled "Defeating Dragons: Making Great Books," Flaherty spoke from his experiences with Walden about storytelling through film.

Walden Media produced the widely acclaimed film rendition of C.S. Lewis' *The Chronicles of Narnia: The Lion, The Witch and the Wardrobe*, and its success has established Walden as a major player in the film industry. The company also produced the recent films *Holes* and *Because of Winn-Dixie*, and is currently in production on *Charlotte's Web*, *Hoot*, *Amazing Grace* and several other film projects. Cofounded by Flaherty in 2000, Walden has as its mission to make kid-friendly movies that feature positive messages and advance literacy.

Flaherty began by explaining how Walden Media grew out of a time of spiritual searching and recommitment in his life. Already active in education reform, Flaherty began to recognize the power of film as an educational platform for the students he was working with: "Film presents an awesome opportunity to spark kids' imaginations," he said. Partnering with longtime friend and film executive Cary Granat and obtaining financial backing from investor Phil Anschutz, Flaherty founded Walden with the goal of advancing good, uplifting storytelling. "Our approach was to go to teachers' conferences and librarians' conferences and ask, 'What would you want to see in a movie? What would kids want to see?'" says Flaherty, "rather than just coming up with

our own idea and trying to promote it."

From these conversations have emerged films that are, for the most part, based on award-winning children's books such as *Holes* and *Winn-Dixie*. "What we found is that these books are unbelievably deep," Flaherty emphasized. "They deal with big issues—brokenness, racism, grace. Kids are ready for these kinds of topics."

With levels of reading in decline, Flaherty said that he hopes to reignite an interest in books among viewers of Walden's films—and that seems to be happening: He noted that with each of their film releases, a sharp jump has followed in sales of the book on which the film was based. After the release of *Narnia*, in fact, "we saw a huge increase in the sales of C.S. Lewis' other books as well—*Mere Christianity* and others," Flaherty said. "I got people talking about faith. 'Another benefit he has been pleased to see is how Walden's films are being used in a wide range of contexts—for example, the *Narnia* film being shown by teachers to young Katrina victims.' It turns out that kids who were displaced by Katrina can relate to the children in *The Lion, the Witch and the Wardrobe*, who were displaced during a time of war," Flaherty recounted. "With timeless stories like these, there are applications in all walks of life."

Flaherty showed clips from two of Walden's upcoming films, *Charlotte's Web* and *Amazing Grace*. "*Charlotte's Web* is a movie about miracles," he said, "and how they are all around us if we just know where to look." Flaherty expressed particular enthusiasm for *Amazing Grace*, which portrays the true story of William Wilberforce, the British statesman and reformer from the early 19th century who worked to abolish the British slave trade. "This film helps show how people of faith have been the greatest reformers of our time," he said.

Flaherty praised Fuller for the work it is doing in the arts realm. "Nobody has been advancing the art of storytelling better than Fuller," he said. "I commend you for elevating the discussion on film and spirituality." Richard Mouw, who offered both opening and closing remarks, also emphasized the importance of this work at both Fuller and Walden: "It is a very exciting

area of service to God and his Kingdom," he concluded.

Becky is on staff as senior writer in Fuller's Office of Public Affairs. The "senior" is supposed to refer more to her writing than her age, but those gray hairs are indeed creeping in.



PROPHETS continued from page 1

balances to keep its members cycling through the organization, spending money and becoming more indebted. One person described the organization as "a spiritual treadmill."

The Church of Scientology promises that a person is capable of experiencing his/her full potential, lasting happiness, limitless creativity and true freedom with absolute certainty—"more certainty than the physical sciences or mathematics." Tom Cruise says, "When Ron Hubbard says...you do this and this will happen, I'm telling you it happens every single time...It NEVER happens that way in life but with us it does! He says it's gonna happen and it does." This degree of certainty appeals to us all and even if we don't believe it, we are curious. And so begins the cycle of involvement that readily traps so many in our artistic community here in L.A.

Obviously, it is not the Christian Church's job to compete with the Celebrity Centre's level of pampering but it does raise a number of questions: Is our church/institution a place that fosters creativity and nurtures spirituality or have we created a hostile environment that stifles rather than equips the artist? Do we recognize the prophetic nature of art that God has given to challenge and inspire those within the Church and beyond? Will we lose a generation of prophets to harmful organizations like the Church of Scientology because we failed to embrace them?

Michelle graduated in December with a MAT. In a moment of nostalgia, she sent in an application to the MFT program here at Fuller to do it all over again.



SCIENTOLOGY: THE PERFECT SOLUTION?

By Sophie Draffin

The Church of Scientology's website makes the claim that "through Scientology, people all over the world are achieving the long-sought goal of true spiritual release and freedom." They believe an individual is "able to not only solve his own problems, accomplish his goals and gain lasting happiness, but also achieve new, higher states of awareness and ability." One might argue that this claim would be appealing to almost any person; however, Christians recognize that we cannot attain true spiritual release and freedom without the saving power of Jesus Christ. The appeal of Scientology is that an individual can be a self-made man or woman without having to depend on another.

The Church of Scientology not only claims spiritual release, but it argues that you will become a better person if you read the Scientology Handbook and adopt the principles of their faith. On the homepage, there is a section titled, "Scientology: Effective Solutions," which contains the following statement, "Yes, I'm interested in finding out how Scientology can help me better my..." Following this statement is a list that includes: "communication, relationships, marriage, children, drug-free lives, ability to study and learn, arts, and building morals."

The claims of Scientology are based on the idea that humanity is inherently good.

The ability to do good is within each person and there is no need for a savior. The founder of this faith, L. Ron Hubbard, wrote in a 1992 article, that "[humanity] is basically good but he could not attain expression of this until now. Nobody but the individual could die for his own sins—to arrange things otherwise was to keep man in chains." Thus, Scientology is opposed to Christianity at its very core by promoting the idea that you can be a self-made man or woman. This idea, which is in line with current American culture, is attractive to many men and women.

Additionally, Hubbard encourages followers not to abide by the difficult teachings of the Bible, but to act in ways that are self-seeking. The Bible encourages readers to be aware of the dangers of idolatry and the misuses of money for selfish ambition while Hubbard counters this idea by saying: "Make Money. Make More Money."

Another example involves how a person relates to their enemies. Scripture says, "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you." Hubbard claims that an "enemy... may be injured by any means or tricked, sued or lied to or destroyed." When Liesa Goodman was interviewed on MTV's "New Religions: The Cult Question" in June of 1995, she elaborated on this idea by saying, "We are

not a turn-the-other-cheek religion."

At its core, Scientology presents a religion that is fundamentally opposed to Christianity. There is no need for denial of self, or surrender. For many, the lack of teaching and accountability and the promise of a better life are appealing. There are also the testimonies of many celebrities, such as actress Kelly Preston, who makes the claim that after she converted to Scientology, "colors became brighter, my hearing more acute, everything tasted better and I felt more focused. Life became more vibrant, more alive...." For those who want promises of a better life, without having to sacrifice much, Scientology seems like the perfect solution.

I am, however, thankful that I have a Savior who died for my sins. This seemingly perfect solution of Scientology is actually more of a burden. It places on each of us the task of saving ourselves, something which we are not capable of doing. I would rather sit at the foot of the cross any day than try to find self-made spiritual release.

Sophie is a 3rd year MDiv student (Concentration YFC). After graduation she plans on....



MYTHS *continued from page 4*

The myth of redemptive violence promises salvation, but delivers endless cycles of domination and tyranny. This phenomenon of imitating the enemy we seek to defeat is vividly displayed in the final glorious battle scene in the Narnia movie: the two sides rush at each other, one army populated by werewolves, goblins, and other nasties, the other with the noble talking animals, centaurs, and fauns of Narnia. But both sides are captured by the same frenzied spirit of death and destruction: "battles are nasty affairs" after all.

Of course, Lewis' wonderful story is also filled with echoes of the true Gospel "myth": Aslan's voluntary, sacrificial death on behalf of the traitor Edmund; the lion's breath/Spirit bringing to life the frozen stat-

ues in the White Witch's palace; Creation itself inexorably resisting the Witch's evil conquest of nature; Lucy's healing ministry/sacramental vial, binding up the wounds of war...and the list could go on. So why does Lewis feel the need to incorporate both the Gospel story and the myth of redemptive violence into his fairy tale allegory? I posit at least four possibilities: 1) Lewis was a classicist by vocation and his first love was the (martial) legends of ancient Greece and Rome. You can't have a good story without a bloody battle, just ask Homer! (Notice that Narnia is populated by the creatures of Greek myth). 2) perhaps Lewis felt the straight Gospel story needed a little "spicing up" to be captivating to youthful (boyish) imaginations. I admire Lewis

for having his child-heroes challenged to grow up by assuming adult risks, responsibilities, and adventures. If only American kids were equally initiated into the realities of a groaning globe! As long as the battles/weapons of Narnia are clearly understood as metaphors for the nonviolent calling of the Christian church (not unlike the sometimes militant language of Paul, John of Patmos, or Jesus the exorcist), they can



BATTLEFIELD EARTH

By Tony Mills

If the appeal of Scientology were in any way directly proportionate to the quality of Battlefield Earth, this issue of the SEMI would not exist, as there would be no such thing as Scientology, save perhaps in the mind of L. Ron Hubbard, its founder, who also wrote the book upon which this film is based. As I started to watch it, for a brief moment I thought that perhaps the good people at the video store

played some cruel trick on me and replaced the movie with an episode of MST3K. When I did not see the back of Tom Servo's head, however, I knew the real cruelty was about to begin.

Hubbard published the massive science fiction tome in 1980, a work considered his return to science fiction writing. Reviews of the book are mixed, but it is generally regarded as much better than the film, as if that is a grueling feat. Although dramatic license is always taken in adaptations, the plot for both is the same. It is set in the year 3000, a thousand years after earth has been conquered by an alien species known as the Psychlos, from planet Psychlon. The Psychlos, being more advanced, apparently crushed all the human armies in a nine minute war. For the last thousand years, what few humans are left have had to sur-

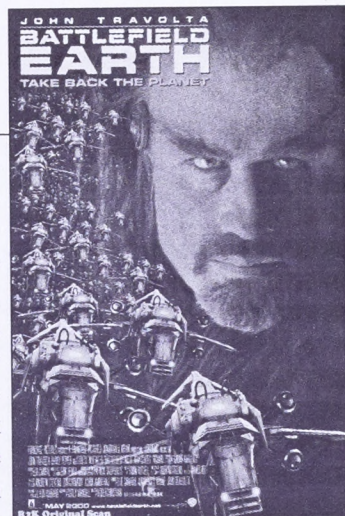
vive in the wild. Away from their modern civilization, they are now little more than cavemen in their knowledge, communication, and fashion sense. These "man animals," as the Psychlos call them, basically look like a group of extras that got lost on their way to a Braveheart shoot. While I'm on that subject, the Psychlos, for their part, look like Klingons without the bumpy foreheads; extras that ran out of the make-up trailer too soon. Apparently they ran into each other and decided to make a movie.

So, yes, the year 3000. By this time, Psychlos are herding humans to use as slaves for various projects, but metal and especially gold are particularly precious to the Psychlos, who mine it themselves with the thought that the humans are too stupid to do such things. The chief villain, Terl (John Travolta), decides otherwise, and has a group of slaves secretly mine gold for him on earth. Their leader Jonnie (Barry Pepper), however, is much smarter than the Psychlos bargained for, and he stages a coup near the end of the film not only to free the humans, but to destroy planet Psychlon with a nuclear bomb which is still in tip top condition after a thousand years in a silo. The plan is successful, and I do not feel a bit remorseful about spoiling the plot for you.

As far as themes of Scientology, again

that's debatable. John Travolta really pushed to get it made, but some reviewers saw no connection. The book is more revealing in this way, since in it the Psychlos are considered mental patients who are themselves ruled by Catrists, or psychiatrists. This is an expression of Scientology's disdain for psychiatry, the need for which makes one weak, if we believe Tom Cruise. The only thing clear from the film is that the humans are released from their bondage through scientific and technological knowledge, which alone gives them the ability to overthrow their oppressors. For what this may be a metaphor, I don't exactly know. The loss of two hours which I will never get back is research enough for now.

Tony is doing his PhD in Film and Theology. After he graduates he would like to meet another nice Psychlo and have a few Psychlos of his own.



indeed perform as captivating-motivating images. 3) Lewis, like his close friend J.R.R. Tolkien, was a traumatized veteran of the trenches of World War I, perhaps the most insane nationalist war ever fought (they each lost close friends, and their innocence, to the "Great War.") I believe both men (perhaps subconsciously) tried to process the violence they had participated in via their fantasy epics,

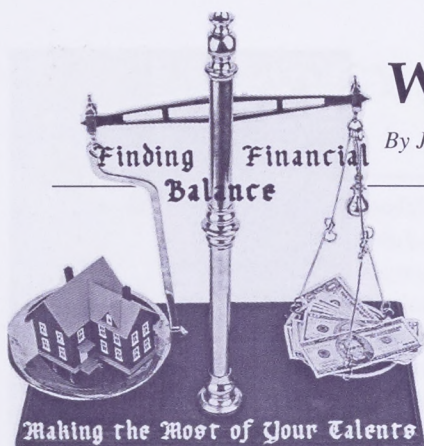
since they couldn't openly acknowledge the moral devastation of "doing's one's duty" in their patriarchal-nationalistic-militaristic cultures; 4) Christendom has incorporated the myth of redemptive violence into the Gospel story at least since the time of Constantine and the Augustinian rise of justified warfare.

I find this embrace of pagan myth by a prominent Christian apologist distressing not only because it is unfaithful to the heart of the Gospel about God's way of defeating evil/saving the world (nonviolently through the work of the Son and the Spirit which gave birth to the church, its Scriptures, and sacramental ministries), but more immediately because millions of children receive this entertaining "Christian" message in a

culture where "Christian" leaders rally us in a perpetual, terrorizing war against evildoers. I would seek to save any more of the precious redeemed sons of Adam and daughters of Eve from falling into this satanic trap of imitative evil. Whether Narnians or Americans, if we want to follow Jesus we must learn the transforming initiatives for "overcoming evil with good" (Rom. 12) or we will increasingly resemble our enemies and set ourselves against God's purposes.

Kent wishes he were Shasta from "The Horse and his Boy." He worships an (untame) Lion who reigns as a (slain) Lamb and belongs to a transnational tribe that puts down the sword in order to take up the cross.





WEIGHING ALL OPTIONS

By Joe Bautista

your thoughts and ideas as well.

One decision incoming students often find themselves facing is whether to take classes full-time in the hopes of getting out sooner, versus taking classes part-time in order to keep from incurring debt while in seminary. I want to give you some suggestions to help you make a more informed decision.

The most important step is to choose a date in the future where you can compare what your bank account would have been had you followed the part-time scenario versus the full-time. Let's assume that date is four-and-a-half years from now. Also, in order to further simplify the math, let's pretend that any non-tuition related expense such as board and lodging were covered by a benefactor.

The next important estimate is how much money you plan to make during the part-time scenario. Let's say that over four and a half years that figure amounts to \$45,000, which is the equivalent of working 20 hours a week for about \$10 per hour. The calculations would be as follows:

Scenario 1 Part-Time Student

$$\begin{aligned} +4.5 \text{ years} * \$10,000/\text{yr} &= \$45,000 \\ -144 \text{ units} * \$288/\text{unit} &= \$41,472 \\ &+\$ 3,528 \end{aligned}$$

Calculating your financial assets for the full-time scenario is almost as easy. Remember that to make a proper comparison, we must look at your finances at the same point in time—four-and-a-half years later. First, let's assume that you can finish your degree after the first three years. During that time you make no money. Let's further assume that you immediately find a job upon graduation and for the next year and a half you make \$40,000 a year, for a total of \$60,000. Let's also assume that you will pay 6% per year on your student loans over that same one-and-a-half year time period. Here are the calculations:

Scenario 2 Full-Time Student

$$\begin{aligned} -144 \text{ units} * \$288/\text{unit} &= \$41,472 \\ -6\% * (\$45,000) * 1.5\text{yrs} &= \$ 3,732 \\ +\$40,000/\text{yr} * 1.5 \text{ yrs} &= \$60,000 \\ &+\$14,796 \end{aligned}$$

Thus, the second scenario finds you ahead of the game by \$11,268.

Now that you know how to do the calculations yourself, here's a general rule: If you enter seminary with a job that will make more money than the job you plan to accept after graduating from Fuller, it behooves you to continue working at that job while taking classes part-time. On the other hand, if the job you can get after you graduate from Fuller will make more money than the job you currently have, it makes sense to finish your program as quickly as possible, even if it means borrowing money, since your interest payments on that loan will probably be negligible compared to your jump in salary.

Joe, for the record, would like to say that he is "fiscally prudent," not cheap. If you like talking about money or have any questions about the article, drop him a line at sweetness@cp.fuller.edu.



Hi. My name is Joseph Bautista and this quarter I will be writing about various issues related to personal finances and, more importantly, our finances at Fuller. How can we make better use of the money that we have? Are there more equitable ways to raise funds for our institution and our students? How should Fuller look at recruitment as an income source and in terms of its mission? What can we do to help Fuller lower costs? If lower costs are achievable can we translate those costs into lower tuition and increased staff salaries? These are some questions I want to wrestle with. Hopefully I will still have my job by the time the series is over, but in any case I hope you enjoy engaging with the ideas presented in my articles. Please email me

THE DEADLINE IS APPROACHING

I hate taxes. Not because I don't like doing them, but because for the last four years I've been too cheap to buy a printer, which is why last year I downloaded all my tax forms from www.irs.gov and filled them out by hand. Whatever you decide to do, keep in mind April 15 is the deadline for filing, and nothing is worse in the eyes of the IRS than not having filed a return. Here are some ideas suggestions for those who haven't yet filed:

1. It's OK to make mistakes.

Mistakes can always be corrected after the fact. If you file now and later find that you made a mistake, you can fill out form 1040X and send in another payment or ask for a refund, depending on the impact of the mistake. Or, if you miss a mistake you made, the IRS will probably catch it, send you a letter, and give you a month or so to correct it and send in a check if necessary before penalties apply.

2. When it comes to gray areas, make sure you can justify how you made your calculations.

I've never been audited, but I guarantee you that if I ever am, I will have a solid justification behind every figure listed on my return. There's always going to be gray areas in the tax code, such as what qualifies for a business write-off. If you're unsure how you should treat a given item even after you have read the tax codes, just use your common sense and make sure you can explain why you put down what you did in the event of an audit.

3. When confused, read the directions.

At the end of the day, there is only one skill that you need in order to do your own taxes—the ability to read. If you visit www.irs.gov you will find the answer to any tax question you might have.



Fuller Happenings

Parenting Group

Beginning Tues, Mar 28, 6:30 pm

Fuller Psychological and Family Services is offering 10-weekly sessions with clinicians Paul Groenewal and Elizabeth Wagner. Call today for your reservations at 204.2032 or 584.5555.

Field Education Orientation

Fri, March 31, 1-3, Faculty Commons

Participation in Field Education Orientation is required for those enrolled in the first quarter of the FE501 Church Internship (FE501A) for the Spring Quarter. Contact the Office of Field Education at 626.584.5387 or fielded@fuller.edu to sign up.

Progressive Dinner

Fri, Mar 31, The Deans' Pads'

There will be a Seminary-wide progressive dinner hosted by the dean's of each school. The event will include a party bus, food and all sorts of other madness you won't want to miss! Save the date!

Donate your cell phone!

April 3 - 7

Bring your used cell phones and/or accessories to the box located in the Catalyst. Donated phones will be used by Haven House, a shelter for battered women and their children, and AIDS Service Center, reaching out to individuals and families affected by, and at risk of contracting HIV/AIDS. Sponsored by the ASC and Student Life and Services.

Fuller Formal

Sat, Apr 8, 6-10, Throop Memorial Church

Dinner and dance! Live entertainment! DJ Doc Ralph Watkins! Semi-formal attire. \$15 per ticket. RSVP by March 31. For tickets e-mail: fuller_formal@yahoo.com. Dates are optional.

Anger Management

Beginning of April-beginning of June

10-weekly sessions offered at Fuller Psychological and Family Services by Brandon Pendergraft, MS MFTI, and Emily Cree, MA clinician. Make reservations at 204.2033 or 584.5555.

Ministry Enrichment Seminar: Shepherding Families through Grief

Thu, Apr 27, 11-1; Geneva Room

Pastors must be prepared to respond immediately in situations of severe illness and death. Rev. Kirk Mackie from Wilshire Avenue Community

Church will address crucial issues such as ministering to the dying, being present to bereaved families, and conducting funerals.

2006 Payton Lectures

May 10-11, 10-12, Travis Auditorium

SOT is pleased to host Katharine Doob Sakenfeld, William Albright Eisenberger Professor of OT at Princeton Theological Seminary, as the featured lecturer for the '06 Payton Lectures. This year's theme is "Reading Scripture from Different Worlds: Old Testament Narratives as Read by Women of Post-Colonial and First World Societies." Dr. Sakenfeld will give two public lectures, the first entitled, "Revisiting Ruth" and the second entitled, "Jael and Esther." For more info visit Campus Pipeline or email theology@fuller.edu.

Ministry Enrichment Seminar: Women in Pastoral Ministry

Fri, May 12, 12-2; Geneva Room

Join us for this unique panel discussion, moderated by Dr. Betsy Glanville (SIS Prof. of Leadership), where we will spend time hearing from Fuller grads Revs. Connie DeV Vaughn, Mamie Ko, Margarita Reyes, and Camille Wooden and have a time for discussion over brown bag lunch.

Researching another country or culture? Latourette Library of William Carey Int'l University, associated with the U.S. Center for World Mission, has many books on other countries, cultures and religions. Registered Fuller students, faculty and staff are welcome to use Latourette Library free of charge. Located at 1530 E. Elizabeth Street (top floor), Mon-Fri: 10am-12pm and 1:30-5:30pm (5pm on Fri) Sat: 11am-5pm.

Free admission to the Pasadena Museum of California Art

VIP cards, entitling the holder to multiple benefits including free admission to the Pasadena Museum of California Art, are now available to Fuller. PMCA features changing exhibits focused on native CA artists both past and present. The museum is conveniently located directly across Union St. on the south end of campus. Please stop by the Brehm Center office to pick up the VIP pass or call 304.3789 for more info.

Match That 'Stache Answers:

1. J (Andrew White); 2. G (Chris Inouye); 3. D (Laine Julian); 4. K (Andy Konigsmark); 5. E. (Eric Harvey); 6. M (Matt Stephan); 7. A (Allen Brown); 8. I (Ed Horsley); 9. B (Paul Blakesley); 10. F (Nathan Penner); 11. L (Noah Stepro); 12. C. (Todd Wyrick); 13. H (Sam Scriven)

Week of Prayer

April 3-8

Join all of the Fuller
Community
For 5 days of ongoing

Opening Event

Monday, April 3, 10-11 am.
In Payton 101

Every Day 7am.-10 pm.

In the Geneva Room

Every Night 10 pm.-7
am.

In the Catalyst

Closing Night

Friday, April 7, 8 pm - 6 am
Travis Auditorium

www.FullerFire.com

I'm crazy Phil.

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ADVERTISEMENTS

The Services section of the SEMI is for announcing services and events not offered by Fuller. Individuals are personally responsible for evaluating the quality and type of service before contracting or using it. The SEMI and Student Life and Services do not recommend or guarantee any of the services listed.

Services

Prayer Retreats and Taize Services every month! Come enjoy a Quiet Day Prayer Retreat or Taize worship service at Church of Our Saviour Episcopal Church, just a couple miles from Fuller. Quiet Day is from 9:30-12:30, Sat, Apr 18. Registration is \$10. Taize happens the first Friday of each month from 7-8:30pm and is free. For more information please visit www.churchofoursaviour.org or call 282.5147.

Tax Time. Tax preparer, licensed and bonded, specializing in ministers, Fuller students and staff. Reasonable rates. Ask for Tom Dunn at 818.352.8237.

Massage Therapy. Serving the Fuller community: Susan Young, nationally certified massage therapist. Affordable rates and close to Fuller campus. Massage is good self-care! Please call 296.3245.

Auto Repair. Engine repair, tune-ups, oil change, brakes, batteries, etc. Complete service.

Hrant Auto Service. 1477 E. Washington Blvd, Pasadena. Call 798.4064 for an appointment.

Auto Collision Repair. 5 minutes from Fuller. Owned by family of Fuller graduate for 23 years. Discount! Columbia Auto Body. Call John: 323.258.0565. Located at 1567 Colorado Blvd.

Pasadena Tire - All major brands. New/used tires, alignment, brakes, struts/shocks. 1070 E. Walnut St. 795.7240. Mon-Fri 8-5:30, Sat-8-1.

J&G Auto Service - Complete auto repair. Brakes, tune-up, mufflers. Certified Smog Station. 1063 E. Walnut St. 793.0388. Mon-Fri 8-5:30.

Rings, Diamonds and Things! Walter Zimmer Co., is a wholesale jewelry manufacturing design and repair business founded in 1917 in downtown Los Angeles. Call Walter's son Mel, or his grandson, Ken, at 213.622.4510 for information. Because of our appreciation of Charles Fuller and the Seminary, we consider it a privilege to serve Fuller students. Mel is a longtime member of Glendale Presbyterian Church and is involved in prayer ministry there.

Psychology Research Problems Solved! Fuller SOP PhD alumnus with 20 years experience as a statistician for thesis and dissertation consultations. Worked on hundreds of projects. Teaches graduate research courses. Designing "survivable" research proposals a specialty. Methods chapter tune-ups. Survey development. Provides multivariate data analysis using SAS or SPSS. Statistical results explained in simple English! Assistance with statistical table creation and report write-up. Final orals defense preparation. Fuller community discounts. Call for free phone consultation. Tom Granoff, PhD.

310.640.8017. Email tgranoff@lmu.edu. Visa/Discover/ MasterCard/AMEX accepted.

Thinking of Buying or Selling a home or other real estate? Call Fuller alumnus David Tomberlin at Sun Coast Real Estate at 590.1311.

Room for rent. Light airy, view, deck, kitchen, laundry, Eagle Rock. No smoking. Cats live here. \$500/month. Call 323.257.4855.

Jobs

BibleWorks Tutor Needed. Retired M.D. seeking tutorial help regarding BibleWorks software. Particularly interested in selecting Biblical Hebrew word/words, using BibleWorks to explicate that text. Anticipate my need for some on-going help over a number of sessions. Contact Stan Goodman at shimshon@ucla.edu or 310.476.8102.

Typist needed for transcription of interviews. Good pay, work from home. Please call the Brehm Center, 304.3789.

Experienced photographer needed to document church art for research, \$18.00/hour plus travel expenses. Please call the Brehm Center, 304.3789.

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All applications are available online or at Student Financial Services Office.

The National Federation for the Blind Scholarships award 30 students nationally to high-achieving legally blind full-time students. Applications are available in the Student Financial Services office and on the web at www.nfb.org Due Mar 31.

The Fund for Theological Education is offering Congregational and Ministry Fellowships for incoming MDiv students. Applications and other info at www.thefund.org. Due Apr 1.

The Dubose Scholarship Fund is offering awards for students at least 32 years old, a postulant or candidate for Holy Orders in the Episcopal Church, and enrolled in an approved seminary. Applications are available in the Student Financial Services office. Due April 20.

The Laguna Country United Methodist Church is offering Grants for students who are preparing for ministry in the California-Pacific Annual Conference of the United Methodist Church (or other). Applications are available in the Student Financial Services office. Due May 2.

The Committee on Ethnic Minority Scholarship and Recruitment (California-Pacific Annual Conference Board of Ordained Ministry) is offering awards to ethnic minority persons who have been approved as certified candidates by their district committee and are seeking probationary Deacon or Elder's orders within the United Methodist Church. Deadline: Sept 1.

The Rotary Foundation offers the Ambassadorial Scholarship for students studying abroad after finishing at Fuller. The '07-'08 applications are now available.

all-seminary chapel

Join us for the first All-Seminary Chapel of Spring Quarter on Wednesday, March 29th at 10AM in Travis Auditorium. Dr. Mouw will be speaking.



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